A U M

There is not anything among the hosts of heaven which is free from the influence of the three qualities which arise from the first principles of nature.—**Bhagavad-Gita, ch. xviii.**

Know that there is no enlightenment from without; the secret of things is revealed from within. From without cometh no Divine Revelation, but the spirit heareth within. Do not think I tell you that which you know not; for except you know it, it cannot be given you. To him that hath it is given, and he hath the more abundantly.—**Hermetic Philosophy.**

THEOSOPHY

VOL. 1 OCTOBER, 1913 No. 12

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

A YEAR ON THE PATH

THE present issue of this magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle the final authority is *the man himself*.

Our belief may be summed up in the motto of the Theosophical Society, "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

It seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal part of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run

ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books.

From our present standpoint it appears to us that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path.

True occultism is clearly set forth in the *Bhagavad-Gita,* and *Light on the Path,* where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the writings of H. P. Blavatsky and William Q. Judge. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. A beginning has been made. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Beginning with Volume II, No. 1, this Magazine will be issued from Room 505, Title Insurance Building, Los Angeles, California, and Frank H. Bentley will be Business Agent. All remittances, subscriptions, or other communications intended for "THEOSOPHY" should henceforth be addressed to Mr. Bentley as above.

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. —*The Ocean of Theosophy.*

NOTES ON DEVACHAN

By X

DEVACHAN is not, cannot be, monotonous; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evoluting individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The a priori ideas of space and time do not control his perceptions; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devanchee* than she does the living physical man. Nature provides for him far more *real* bliss and happiness *there* than she does *here,* where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan and

still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-Nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Ethereal body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or specialty, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha himself. What he said may be found in the *Shan-aun-yi-tung*. Says Tathagato: " * * * Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of *Arahats* is governed by the Tathagatos (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having 'seven and one' properties or distinctive qualities (the seven principles emanating from the One). This, O Saryambra, is the 'Devachan.' Its divine udambara flower casts a root *in* the shadow of

every earth, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous; there are no more griefs or sorrow *in that cycle* for them * * * myriads of Spirits resort there for rest, and then return to their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc."

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth life,—a complete recollection "of his life on earth;" but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma (of Evil) steps aside for the time being to follow him in his future earth re-incarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course it is a *state,* so to say, of *intense selfishness,* during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for it is a *state of perpetual "Maya."* Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devanchan—only a hundred-fold intensified. So much so, indeed, that the happy Ego is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved—whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during such a condition of complete Maya—that the souls or astral Egos of pure loving sensitives, laboring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward.

It is an ideal paradise; in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal Ego into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature—especially in the subjective world—that no mistake can be ever committed by the Tathagatos who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual Egos, children prematurely dying before the perfection of their septenary entity do not find their way to Devachan, yet all the same, the mother's loving fancy finds her children there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realized by a Red Indian in his "happy hunting grounds" in that land of dreams is not less intense than the ecstacy felt by a connoisseur who passes aeons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency * * * .

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest detail are marshalled in the greatest order in a few seconds in our vision,* that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of our lives will come but at the end of the minor cycle,—not before * * * .

Unless a man *loves* well, or *hates* well, he need not trouble him-

* That vision takes place when a person is already proclaimed dead. The Brain is the last organ that dies.

self about Devachan; he will be neither in *Devachan* nor Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the Shells, nor yet the sixth principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

(The foregoing article was first printed by Mr. Judge in *The Path* for May and June, 1890.)

DEVACHAN

A CORRESPONDENT writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's teachers had communicated through her to him—a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second, that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as in inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *Key to Theosophy*, p. 143, 158, H. P. B. says, "The stay in Devachan depends on the degree of spirituality and the merit or demerit of the last incarnation. The *average* time is from 1000 to 1500 years." * * * "Whether that interval lasts one year or a million."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult—and for most of us impossible—to lay down exact figures.

But the Adept K. H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in THE PATH, in Vol. 5 in 1890, without signature. The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:

"The 'dream of Devachan' lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force.

"The stay in Devachan is *proportionate to the unexhausted psychic* impulses originating in earth life. Those whose attractions were preponderatingly material *will be sooner brought back* into rebirth by the force of Tanha."

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of the soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanha," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H. P. B.'s views ever since 1875 on the subject, I wrote in PATH, V. 5, 1890, p. 190, "In the first place I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years." This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years—no more nor less—in the Devachanic state; and this it is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in Vol. 5 of PATH accords as well as with the very ancient teachings thereupon in the *Bhagavad-Gita* and elsewhere.

In everyday life many illustrations can be found of the

operation upon living men of the same force which puts disembodied men into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, color arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan. But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reincarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

WILLIAM Q. JUDGE.

(The foregoing article was first printed in *The Path* for March, 1893.)

The man who chooses the way of effort, and refuses to allow the sleep of indolence to dull his soul, finds in his pleasures a new and finer joy each time he tastes them,—a something subtile and remote which removes them more and more from the state in which mere sensuousness is all; this subtile essence is that elixir of life which makes man immortal. He who tastes it and who will not drink unless it is in the cup finds life enlarge and the world grow great before his eager eyes. —*Through the Gates of Gold.*

Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the dark foul monster's presence.

—*The Voice of the Silence.*

The power of any and all circumstances is a fixed, unvarying quality, but as we vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

—*Letters That Have Helped Me.—Vol. 1, p. 58.*

REMEMBERING THE EXPERIENCES OF THE EGO

TO many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences," we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being only able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may

be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hinderance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found? EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path,* for June, 1890.)

STUMBLING BLOCKS IN WORDS

A FELLOW student came to me the other day and asked, "What is the relation of 'space' to 'sat'? Is there any difference? In the *Secret Doctrine* I find that H. P. B., quoting from the disciples' catechism, says that 'space is that which is and ever was and is not created.'"

There is as much stumbling on mere words by students of Theosophy as on anything else. A simple word will often keep out the truth, and not only cause us to reach wrong conclusions, but frequently to enter upon disputes which sometimes end in quarrels. But in the question asked about "space" and "sat" there is an error in postulating "relation" for things which are without relation. "Sat" means being or *beness,* so it must be indivisible and unrelateable; "space" must be the same as "sat" because it is everywhere, being the one thing or aspect of things from which there is no escape. The moment we speak of "sat" or *beness,* we are forced to say that it exists somewhere, using the word "somewhere" in the abstract sense, and that "somewhere" is space. They cannot be dissociated from each other. So when I met the extract from the disciples' catechism in the *Secret Doctrine,* I at once came to the

conclusion that "sat" is the word to metaphysically express the same idea as we have in mind when we think of space, the one being abstract existence and the other abstract locality in which to place the existence.

At one time some Theosophists were discussing the true sort of life and practise for a Theosophist. And one said that he thought that the body ought to be "cultivated." The rest at once entered into a discussion which lasted some time, during which the various arguments and illustrations of each were brought forward, when at the end it was suddenly discovered that there was not, in fact, any disagreement. The whole misunderstanding grew out of the one word "cultivation," which should have been "purification."

We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. In doing so it is absolutely necessary to remember what aspect the terms are being used in. Take "Jiva" for instance. It means life, and may be made to mean soul or ego. Mr. Sinnett has adopted Jiva to designate the mere life-principle of the human organism. But all through the metaphysical writings of the Hindoos we can find the word used to describe the immortal self. And there is no more confusion in these writings than there is in those of English speaking nations. Napoleon used to say that he paid attention to find out what idea might be behind anything that was said to him, and did not listen so much to the words as to the ideas which they were used to shadow forth. Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed. Remembering that there are such stumbling blocks as these in the way, the wise Theosophist will not be made fall. CADI.

(The foregoing article was first printed by Mr. Judge in *The Path* for August, 1890.)

Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way. —*Light On The Path.*

The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

—*Patanjali's Yoga Aphorisms, Book II.*

DISCERNMENT AND CRITICISM

DISCERNMENT, discrimination, and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of the understanding becomes active, we discriminate. We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimintion belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and discrimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others. It is one thing to contrast good with evil, and to choose the good and to reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbor and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than to even discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criticism. Yet every one knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and short-comings of others, if not himself guilty of equal short-comings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse from taking his own medicine. It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed. It is not infrequently the case that an individual who habitually indulges in carping and severe criticism imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellow man or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's guns

be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether any one has ever been made either wiser or better by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors. Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticised, where it once springs from a sincere desire to benefit society or the person criticised. The private individual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order, and good government, they are, indeed, legitimate subjects of criticism. It is even here the act rather than the individual that is a legitimate subject of criticism. When this right of the individual is ignored, criticism ceases to be either beneficent or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said; that is said with sorrow rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about any one. Such a person is by no means a general favorite, nor is he sought as a companion, unless it is with a view to secure his favor. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect, and goes out in genial good-will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another." If he sees faults in others, they serve only to make him more careful in searching into his own life; and the reformation that is there found necessary, and the constant watchfulness needed in his own life, teach him still greater charity and consideration for others.

I know of no more practical lesson in theosophy than this, as there is no rock upon which we are more likely to run awreck. It would not be believed to what extent this spirit of criticism is habitually indulged till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip

and slander form the staples of conversation among both men and women is remarkable, to say the least; and when criticism of others is removed from these, what indeed remains!

To refrain from condemning others is the first lesson we are taught in theosophy. It is the very foundation-stone of the Brotherhood of Man.

What virtue can we imagine there would be in extending the hand of fellowship to one whom we had already figuratively picked in pieces and banned in every joint and sinew? A brotherhood of slanderers might thus arise, worse even than a brotherhood of thieves.

To refrain from condemning others and to get rid of our own vices is but the beginning of the theosophic life. It is but the clearing away the obstructions and getting rid of the rubbish before laying the foundations of the real temple of Truth and holiness.

With the great majority of mankind life consists in "keeping soul and body together." The feeding, clothing, and housing of the physical body absorb all active energy. The difficulty of getting into this earthly existence, the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is to this middle class that theosophy strongly appeals; they possess the necessary intelligence to appreciate the nature and bearings of its problems, and they are less trammeled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new fields.

Occasionally a born aristocrat like Tolstoi will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with conventional forms of thought, and a disposition to look behind all traditions. Very few things are taken for granted, and inquiry is inclined to dig deep for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with wide-

spread dissatisfaction. Nervous diseases multiply in numbers and reveal new forms, and insanity is rapidly increasing.

There has seldom been a time when so great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

In the Theosophical Society the value of one's services and the beneficence of one's influence are always in inverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of Theosophy, as personal criticisms of individuals. It is true that in discussing measures and principles names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause; who stipulates nothing and demands nothing, but works wherever he can find a foothold; who takes pains to commend and approve, but who never condemns or criticises others; such an one has learned the true spirit of discernment and the wisest discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criticise and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error; whereas, if one is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold by their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong; who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth; sink himself in its service; be as impersonal as truth itself; condemn no one; encourage every one; help where he can as though he helped not; give public credit to every helper, and seek no credit himself; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centered soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves; so little unselfish love for truth; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in

his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air; and when he knows that he has deserved it, lo! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.

O toiler in life's vineyard!
  Pause not to count thy gain;
Thy Master hurries homeward;
  Work on through cold and rain.
Pause not to prod the laggard,
  But help him all you can;
His face is worn and haggard,
  He is thy Brother Man.

If thou canst see more clearly,
  If brawny is thine arm,
The Master holds thee dearly,
  Keep thou his grapes from harm.
Thy task shall seem the lighter
  For helping on their way,
Thine evening shall be brighter,
  Though dark may be the day.

Fear not the Master's coming;
  He will not pass thee by;
His vines shall bless thy pruning,
  Naught can escape his eye.
And when the cup is brimming,
  Thy joy shall be complete;
For in the Harvest Hymning,
  Thou shalt the Master greet. HARIJ.

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1891.)

The theory of nature and of life which Theosophy offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind.

—*Epitome of Theosophy.*

That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the Container and the Root of these—that thou art. The Root projects at every Dawn its Shadow on Itself, and this Shadow thou callest Light and Life, O poor dead Form. —*Aryasanga.*

MUCH READING, LITTLE THOUGHT

THE wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and *authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better if they devoted more time to thinking them out for themselves.*

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for June, 1890.)

"The first step in true Magic is devotion to the interests of others." —*Letters That Have Helped Me, Vol. 2.*

CONVERSATIONS ON OCCULTISM

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see elec-

tricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fall. But the Masters already know the

characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider

or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic seances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into pure gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metal for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1888.)

THE ALLEGORICAL UMBRELLA

IN the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hebrew books and monuments reference to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishad we read the invocation: "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers; the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is symbol and partial reflection. This centre let us place for the time with the Dhyan Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us ask to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishees, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of these Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power, falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings,

and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world. WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for February, 1890.)

THE SYNTHESIS OF OCCULT SCIENCE

THE impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function or respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps," occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively gnostic.

Modern science recognizes matter as "living" and "dead," "organic" and "inorganic," and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical *'atoms'* are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity." (S. D., Vol. 1, p. 626, o. e.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING *LIFE*. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements," "atoms," and "molecules" of modern science, partly physical and partly metaphysical, although altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle,* and so, as pointed out in the S. D., to lay the foundations of *"Metachemistry;"* in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matters? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas *(Slokas)* translated by Sir William Jones, in which it is said that the creative source of the Divine Mind * * * 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.'*" —S. D. Vol. 1, p. 623, o. e.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development

almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

> "The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful."

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"* Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, viz. the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond*. There is a gradual unfolding of its

* Quotations are from the **Secret Doctrine** and other writings of H. P. B.

potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited to matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because while embodied in a *form,* the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the *Secret Doctrine* are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former they are the "dark nucleoles," and potentially "gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic;" between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

> "Runs through all time, extends through all extent, Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the *"eternal pilgrim."*

The *Manasic,* or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a unit, separate from and independent of the One Infinite Eternal Sat or 'be-ness!'" The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the sin of separateness. Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, viz. the "Lunar Pitris." "Hamman the Monkey" antedates Darwin's "missing link" by thousands of milleniums. So also the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence

man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasa-putra" and *built into* its essence and substance. How could man epitomize cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why then should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

> "The peculiarity of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles,* i. e. of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."
> —THOMAS TAYLOR, *Introduction to Mystical Hymns of Orpheus.*

(TO BE CONCLUDED)

(The foregoing article was first printed by Mr. Judge in *The Path* for November, 1891, and February, 1892, over the signature of "Demophilus.")

HIT THE MARK

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend,—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."
MUNDAKA UPANISHAD.

ARCHERY has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the Bhagavad Gita dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it

sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practise that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to the alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of

gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for September, 1890.)

The Self-Being pierced the openings outward; hence one looks outward not within himself. A wise man looked towards the Self with reverted sight, seeking deathlessness.

Children seek after outward desires; they come to the net of widespread death. But the wise, beholding deathlessness, seek not for the enduring among unenduring things.

By that which perceives form, taste, smell, sounds and embraces; by this verily he discerns, for what else is there? This is that.

The wise man, thinking that that by which he perceives both waking and dreaming life, is the great, the lord, the Self, grieves not. —*From the Upanishads.*

THE MODIFICATIONS OF THE THINKING PRINCIPLE

IF, as Patanjali tells us, this universe exists for the purposes of the soul there must be one general evolutionary law throughout nature. If all evolutionary processes are directed toward the same goal their operations in all departments of nature must be identical. The unity of the impetus behind nature is thus a measurable aid in the comprehension of orderly phenomena that may otherwise seem to be chaotic and purposeless.

Materialistic science has already gone far toward a conformity with the teachings of the secret doctrine. Leaving upon one side all its unwarranted assumptions, all its guesses, and all its illegitimate wanderings from its own domain into the domains of philosophy and religion, we find that it has reached a certain basis of more or less demonstrated fact with which the Theosophist can have no quarrel. The philosopher who argues strictly from that basis will find himself carried irresistibly upon the broad current of occult truth toward a comprehensive system that will explain all the phenomena of nature from the highest to the lowest, from those states of matter that it pleases science to call inorganic up to the loftiest forms of human intelligence. In other words as soon as we know exactly what nature

is doing we seem to know also what she intends to do, and to perceive a unity of purpose behind all her activities.

Confining ourselves for the moment to the materialistic conceptions of matter we find certain general conclusions that are of the deepest significance to the ultimate study of the mind and its modifications. For example we are now told that matter is homogeneous in its ultimate nature, that it is in all cases a massing of atoms, themselves containing electrons, and that inconceivable potencies are stored up in those atoms and in the molecules. Furthermore we are told that matter is in no case inert, but that the atoms of which it is composed are in perpetual motion and at a great velocity. We learn also that all atoms are identical in their potencies, and that the apparent differences between them are due to the display of certain powers while others remain latent or unmanifested. The differences between one object and another, for example an orange and a piece of flint, consists only in the different arrangement of the atoms and the potencies that they variously display or conceal. Moreover it is now known that the atoms forming parts of bodies are continually being thrown off into space and their places taken by others. When we remember further that the atoms thus thrown off and attracted are not new matter but that each is saturated with the essence of its experiences, that each becomes a picture gallery of all the events in which it has taken part, we seem to have the ground work for a philosophy of mind that is so obvious as to be almost aggressive.

At this point we may leave materialistic science as having reached the confines of its proper domain. Physical science concerns itself with the observation of material facts and with their due arrangement. Outside these boundaries it becomes a trespasser. It is for philosophy and for religion to say why the atoms act in the way that they do, and to detect the agency of a universal life or consciousness that energises, directs and controls them. And we find the evidences of that universal life or consciousness in the order that pervades nature and in the unvarying arithmetical and geometrical methods that characterise her activities. The laws of periodicity in the chemical elements as indicated by Mendeleeff, Bode's law of planetary distances, the symmetries of the color and musical scales, are a few among the more obvious proofs of the order, design and intention that permeate nature, and of an all pervasive consciousness that regulates and controls matter "for the purposes of the soul."

Let us then see in what way these activities of matter, well known immemorially to the secret science and now discovered by the physicist, are related to human evolution and the mysteries of fate and fortune. Let us look moreover at their bearing upon the practical study of occultism and the search for the soul. This may best be done by a reminder of the course of the Monad upward through the lower kingdoms of matter until it manifests as human consciousness, as ourselves.

It is thus evident that when we speak of the Monad in the mineral kingdom we mean the divine consciousness *thinking of itself*

as being at that point on its way to an individualised self-consciousness. And because it is thinking of itself as at that stage in its evolution it attracts to itself and energises the atoms that constitute the mineral kingdom as we know it. The mineral kingdom is therefore the divine consciousness expressing itself through the medium of appropriately energised atoms that have a corresponding mass and cohesion. Exactly the same thing is implied by the term, the vegetable kingdom. Consciousness is now *thinking of itself* as at a further point in its evolution, and once more it attracts and energises the appropriate atoms, giving them as before the necessary form and cohesion. But the situation is now somewhat more complex since consciousness is now not only thinking of itself as being at the vegetable stage but it has also brought upward with it the essence of its mineral experiences, and these in their turn continue to attract a certain number of corresponding material atoms for their expression. Therefore by the vegetable kingdom we mean the divine consciousness thinking of itself as at that stage in its evolution, plus its mineral experiences or memories, and therefore both vegetable and mineral atoms must enter into the composition of the plant. The same process is repeated in the animal kingdom, but the material vehicle has now become still more complex, since not only animal atoms but also vegetable and mineral atoms have their parts to play in the animal body, and every one of these atoms preserves the memory of every scene in which it has played a part.

The human kingdom is the—so far, final—stage in the progress of the divine consciousness. We ourselves are that consciousness which is now thinking of itself as at the human stage. That thought process or stage is expressed in matter by the atoms which it has gathered to itself for the formation of the brain and nervous system. But there are also other aggregates of atoms in the human body which express the animal, vegetable and mineral experiences of consciousness, and these also mass themselves into certain organs of the body and preserve the memory of the particular stages of evolution that they represent. Those memories do not intrude upon the normal human consciousness. But they may intrude upon the abnormal consciousness, as in cases of insanity, delirium, or criminal reversion to animal states. The true human consciousness may be imagined as to the apex of a pyramid. Below the apex are strata of the lower states of consciousness through which the human consciousness has passed. Sometimes those lower strata, ordinarily kept under control, may revolt and gain the upper hand, and then we have insanity, mania, delirium or criminality to deal with. We may also have a supposed memory of a past birth.

A simple illustration may be useful. Let us suppose that we have twelve electric lights, each inclosed in its glass bulb. But the first of these twelve bulbs is opaque and allows no light to pass. The second is less opaque, and we are able to see a faint glow. The third is more transparent, and allows an appreciable amount of light to pass. When we reach the twelfth bulb we find it is quite trans-

parent and the light shines through in its full beauty. To make the parallel more exact let us suppose that the light is conscious and that it has the power by the mode of its activity to render its bulb more and more transparent. It does this by discharging from its bulb those atoms that are opaque, and attracting to take their place other atoms that are transparent. Possibly it finds this difficult to do because it realises neither its own power nor the translucent beauties that belong to it. There we have a rough picture of mankind. The spiritual consciousness is the same in all, but in some men it shines through a purified and transparent medium. In other men it shines through a medium that is nearly opaque. That is the difference between the saint and the sinner. But the analogy must not be taken too far.

In order to understand exactly what Patanjali means when he speaks of hindering the modifications of the thinking principle let us suppose that our vision is keen enough actually to see some of the finer forces of nature working through men. We should see first of all that every atom in the physical body as well as in the more rarefied bodies is in a state of intense activity. That is admitted by science. We should see the atoms coming and going as a never resting army. That, too, is admitted by science. Every atom discharged from the body is saturated and energised by the essence of its human experience and now goes forth into space to be attracted into other bodies and combinations with which it has affinity as a result of that saturation. We should see the places of these discharged atoms taken by other atoms similarly saturated with experiences gained elsewhere and attracted to ourselves by that same law of affinity or likeness. But there would be nothing fortuitous about this eternal coming and going. It would be wholly regulated by thought. Every discharged or attracted atom would be so attracted or discharged under the compulsion of some particular kind of thought. And according to the nature of the atoms thus selected by our thoughts and appertaining to their corresponding physical organs so should we be healthy or diseased. But it is infinitely more important to note that according to the nature of those thought-selected atoms so would the various sheaths or bodies become opaque or transparent to the divine light within. Every selfish thought thus draws a blind over the windows of the soul. Every altruistic thought tends to sweep those blinds away. This is no vague morality. It is a definite and positive science, and it is sustained by everything that physics tells us of the laws of matter.

And so we understand why we must "hinder the modifications of the thinking principle," and why this injunction is placed in the forefront of the Yoga aphorisms. We must control the mind because it is the mind that unceasingly calls unnumbered angels or demons to our aid or hindrance. We must control the mind because in obedience to its every energy come the movements to and fro of countless scores of physical atoms each one saturated with the forces that make or mar, each one either veiling or transmitting the spir-

itual light within. We must control the mind because even the smallest of its thoughts means a rearrangement of the soul's habitation and either a clearer vision of its destiny or a thickening of the curtains that hide its light. Every stage of evolution is an expression of the way in which consciousness is thinking of itself. How then are we thinking of ourselves, for we are that consciousness? There is no impotency that is not thought-produced, no limitation that is not self-created, no opacity of environment that is not self-induced by our magical powers over the atoms of matter that make that environment. In very truth then let us "hinder the modifications of the thinking principle."

HOW SHE MUST LAUGH

SINCE the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May, 1891, that she objected to the cremation of her body and had changed her views. Yes, indeed, how her views must have changed! *Nota bene;* this was from a Catholic medium.

In America, in September, 1891, that she had absolutely changed all her views and was now sincerely sorry that she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October, 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present—presumably in Kamaloka—desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first "message" came privately from one who had known her in life, but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these "spirit messages." They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke

of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these "communications," her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1892.)

IMAGINATION AND OCCULT PHENOMENA

THE faculty of imagination has been reduced to a very low level by modern western theorisers upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls." Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *seances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating

and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagination in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the west than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science had only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or

other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H. P. B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating onto paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistance and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the

falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?" The man replied that he was able to see through it, so that for him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

(The foregoing article is from *The Path* for December, 1892.)

ONE OF THE SIGNS OF THE CYCLE

THE people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future; and Tom Paine, the last who could be called a seer, had one

such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista* opening *for the world in the affairs in America.* This was before he wrote *Common Sense,* which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally—in the occultist's eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Emil Bournouf, who said that one of the three great factors in religious development of to-day is the Theosophical Society. If we asume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one branch existed—the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T. S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathise with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say 175 active Branches.

Turning now to America—to the United States where Theosophy has been promulgated—we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in the T. S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing its name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from the lowest to the highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion: they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition: given the U. S. with 50,000,000 people and 36 Branches, more

than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolators, some Jains, some Mohammedans, some Fire worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding theosophy creeping into their thoughts and their literature. It is a sign of the cycle; it points to India as the conserver of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?" H. P. Blavatsky in the *Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1890.)

EVOLUTION—TWO ARTICLES

THE word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of man and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom religion can be gathered. In the *Bhagavad Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again," and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night."

If, then, everything is evolved, the word creation can only be

properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse,* being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute," we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives,—that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds calling for some attention, for they may ask "What then do you do with that which we call 'matter,' and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometimes known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been let to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire

experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of

egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration: this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first,* that there is any special creation of souls, *second,* that there is, or was, or could be by any possibility any creation of this world or of any other, and *third,* that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on. W. Q. J.

(The foregoing article was first printed by Mr. Judge in *The Path* for August, 1890.)

A CORRESPONDENT of *Path* says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the seven planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused

it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plan from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are often called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of seven planets three times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root-races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the seven planets. By reading the *Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is

the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become "a moon" to some newer planet not now born.

Ques. 2. "If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?"

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings and the confusion will vanish.

Ques. 3. "If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?"

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1892.)

Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can. I hope you will be able to acquire in no long time that frame of mind which you so much desire. I think you will acquire that if you will take your mind off yourself as much as possible, and throw it into something for somebody else, which would in course of time destroy the self impression.

—*Letters That Have Helped Me, Vol. 2.*

MODERNIZED UPANISHAD

THE TALAVAKARA UPANISHAD.
THE TEACHING OF BRAHMAN.

Chapter First*

THE Master was asked by the pupil to tell at whose wish the mind of man, when sent forth for any act, proceeds on its errand, by whose command the first breath goeth forth, and at whose wish do men utter speech. He was also asked to tell what intelligent power directs the eye or the ear in the performance of natural functions.

The reply given by the Master, thus approached by the pupil, was that in respect to the ear, the brain, the speech of man, the breathing, and the eye, the other organs are of themselves wholly unable to act, but are the means whereby the real, but unseen, inner organs of sight, speech, hearing, seeing, and breathing obtain touch with nature, make themselves manifest, and become able to cognize outside objects.

The perfectly trained man, one fully grounded in philosophy, who has gained control of these organs, both within and without, and who can locate his consciousness in the inner being, becomes really immortal when death releases him from the connection with the body. But the ordinary man, by reason of his being fully entrapped and deluded by the outer senses which are always intimately connected with the inner ones, is compelled after death to go into the Devachanic state and to return again to earthly life, where he takes up a fresh set of material organs and sense connections.

But there is another sort of consciousness which cannot be expounded to one who has not himself gained an experience of it. It is beyond description in words used on this plane. For it is different from the known, above what we suppose to be the unknown, and not that which people here adore as their highest conception of being.

Know, therefore, that the basis for the operation of the mind, of the senses, of the organs is Brahman alone. Without that we could neither taste, smell, hear, see, nor think.

Second Chapter

Then to the pupil the Master said, so as to impress it on his mind, "If thou thinkest I know the form of Brahman well, thou

*In the original this is called **Khanda** instead of **Chapter.**

are not wise; but perhaps thou knowest it thyself; if so, then tell me."

To this the pupil replied that we cannot know or describe Brahman, the substratum of all, in the ordinary manner by connecting him with some things already known to us, but at the same time we are not able to say that we do not know him. We feel the actuality of Brahman, but cannot enter into a description of it as we would of an object, by giving its known characteristics, or of a piece of land by its metes and bounds, its quality and its vegetation. The knowing of it at last, its full realization, is a species of awakening out of the present state, and then the knowledge bursts upon us. By the real Self we gain and keep strength in the interior nature, and by knowledge we become able to destroy the bonds of material reincarnation, thus attaining conscious immortality. And by knowing this, one has discovered the true aim of life. If this is not understood while a man is existing here on earth in a body, then he will be compelled to reincarnate until he does comprehend it. But the wise, who have directed their thoughts to all things, and have at last come to recognize the real Self within themselves, are possessors of conscious immortality and pass unfettered out of this life, never to return.

Third Chapter

The elemental spirits of all grades that work in nature on every plane, in air, water, earth, and fire in all their correlations and combinations, were evolved from lower and less conscious states through aeons of effort by the highest mind. This was a constant struggle between the informing power of mind and the heavy non-conscious material base, which alone existed before what we now call matter, had been differentiated from primordial cosmic substance. It was in ages long passed away, while the elemental model of all material things was under construction. Without the informing power, which was itself brought over from previous and incalculably distant periods of evolution, the elemental spirits would not have come into existence, as they had no power of their own to stir the depths of cosmic matter. Hence their evolution is called the "Victory of Brahman."

They were evolved on many planes, each in a different degree*, and among them were the higher order related to fire, air, and nascent mind. These being the highest, were in possession of a consciousness peculiar to their own plane of existence, and were destined to become the conscious human beings of the future. But it seemed to them that they had themselves obtained the victory over cosmic substance and brought about their own evolution.

And in order to raise these cosmic spirits by gentle steps to a higher state of development, the highly progressed entities from other *Manvantaras* appeared to them on their own plane and in

*They are called **devas** or gods in the original.

their own sphere of consciousness, but were not comprehended. Then the ruling spirits of fire were unable to burn, and those of air unable to move, a straw that was created before them. Next, Indra, representing the nascent power of mind and imagination, advanced toward those who came to teach, but instead of them perceived only the primordial root and basis of matter.* For spirit as distinguished from matter cannot be perceived. It is from spirit—the eternal *purusha*—that matter is emanated, and together they form the two phases of the one Absolute and Unknowable.

FOURTH CHAPTER

The elemental spirits had to fall down into material existence, suffer in its toils, and at last by experience gain further development through evolution.

But the principles of fire and air, and the thinking man, are nearest to Brahman in the eternal scheme of nature's evolution.

And as Brahman flashed forth, only to at once disappear from the sight of the gods, so in like manner a knowledge of the elemental spirits in this manvantara is evanescent and fitful. And in respect to the psychological being called Man, he perceives the truth either directly or by reflection. When he has perceived it by reflection, his imagination keeps the images together through the means of the eternal base, which is Brahman itself. After repeated experiences of these reflections of truth he is at last able to look directly on it, and then he may become consciously immortal.

A name of Brahman is expressed by the words "The desire of it," and by that name it may be pondered upon. He who has discovered what the true aim of life is should meditate upon it and make all his desires bend to it. And as he progresses toward a knowledge of it, so all beings are insensibly impelled to aid him in the search, because there exists in all the desire to know the root of all things.

Thus you have been told the teaching of Brahman. It stands upon penance, restraint of self, and sacrifice; the Holy books are its limbs and the True is its abode. He who comprehends in their entirety and subtle connection these teachings, and has shaken off all evil, has become conscious of the endless, unconquerable world of spiritual knowledge.

(The foregoing article was first printed by Mr. Judge in *The Path* for September, 1892.)

The mind is not self-illuminative, because it is an instrument of the soul, is colored and modified by experiences and objects, and is cognized by the soul.

—*Patanjali's Yoga Aphorisms, Book IV.*

*In the Sanskrit this is called **Mulaprakriti.**

CITIES UNDER CITIES

THE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schleimann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and

again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by man. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *debris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which, of course, suddenly and forcibly overlay a city, it is quite possible for Nature, through her slower processes, to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands, which rise out of the ocean, to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts, just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures, but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof, except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for November, 1892.)

As the lord of this mortal frame experiences therein infancy, youth, and old age, so in future incarnations will it meet the same.—*Bhagavad-Gita, Chap. 2.*

REPLANTING DISEASES FOR FUTURE USE

THE ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing."

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of the mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This enquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools —nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may

come forward accompanied by conteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage had to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and thought which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *seance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of

nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practises of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results; in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all; for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity and love.

William Q. Judge.

(The foregoing article was first printed in *The Path* for October, 1892.)

ON THE OUTLOOK

An example of the judicial impartiality that is now appearing in religious discussions may be found in the little volume on "Comparative Religion" by Dr. J. Estlin Carpenter that appears in the Home University Library now in course of publication by Henry Holt and Company (50 cents net). There have been other works on comparative religion but few if any among them have been marked either by such erudition or such accuracy as are to be found here. Almost without exception such books have been marked by a certain arrogant or condescending bearing toward the non-Christian faiths and by an attitude of special pleading fatal alike to accuracy and logic. But Dr. Carpenter writes as though he had no predispositions. His obvious intention is to state the facts, and all the facts, with breadth and with precision. The result is a volume that we wish had been larger but that is eminently satisfactory as a text book. Turning over its pages at random we are struck by one of its many references to a religious toleration that was once nearly universal and that may yet again be in evidence when Theosophy has completed its mission of reconciliation between inimical faiths.

When the Abbé Huc made his famous journey two generations ago, he observed that when strangers met, politeness required that each should ask his neighbor, "To what sublime religion do you belong?" The first might be a Confucian, the second a Taoist, the third a disciple of the Buddha. Each would then begin to commend the religion not his own, and they would conclude by saying, "Religions are many, reason is one, we are all brothers." It was the maxim of Lu Shun Yang (a distinguished Buddhist), centuries ago that "the teaching of the sects is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences."

Who knows? We may yet find Christians who will greet each other, as well as strangers, with the enquiry, "To what sublime religion do you belong?" The vision seems to be a distant one but it would approach if there were many such books as that of Dr. Carpenter.

Mary Blackwell Sterling shows a commendable and an unusual courage in the notes that she appends to her "The Story of Parzival" just published by E. P. Dutton & Company. The story is written for children and therefore is told in simple language, printed in large type and with suitable illustrations. The narrative itself is so well known that it need not be touched on here. Our interest is rather in the "key" which the author supplies in the form of an appendix and from which a brief quotation may be appropriate.

Each story that is related to the legend of the Grail, including many of the Arthurian stories which are independent of the Grail theme, are full of allusions to Magic; and corresponding talismans—magic vessel, cup, spear, sword, etc.—and events, are to be found in the folk lore of many nations. In almost every story is the theme of Black Magic, which in fairy tales also, plays an important part. The whole meaning of that much abused term of Magic is known only to those who through earnest study have penetrated its mysteries, for Magic is a knowledge which, if rightly used, will give man dominion over all things in Nature, lead him to a consciousness of another life and prove its existence.

Black Magic is sorcery, spells, enchantments, hypnotism (if wrongly used) or any misuse of this Knowledge and Power for wrongful ends, involving always the destruction of the person who practices it.

We are told that all these stories of the Grail take on a new interest and significance when we trace in them a relation to a tradition antedating the Bible, of which the Hermetic and Kabbalistic Philosophies, and Freemasonry are parts.

The Grail Stone and the STONE OF THE PHILOSOPHERS are veiled in mystery, who shall solve? They are symbols of a philosophy taught by the Hidden Brotherhood, that philosophy which Jesus and Buddha proclaimed.

Did an initiate pass down the story "from mouth to ear," and did another write it with the purpose of concealing its meaning, so that only the initiated could understand it?

There is much more of the same kind, possibly incomplete, but none the less significant not only of the author's courage and high purpose but also of a slow change in a public attitude that is more and more disposed to look unafraid upon the truth and to repudiate a doctrinal coercion that has played such havoc not only with religion but with morality itself.

Still another evidence of a change in the public attitude toward the philosophy of mysticism is to be found in a book entitled "Puppets" by George Forbes, F. R. S. and published by the Macmillan Company ($1.20 net). It is in the form of a story in which some young philosophers play a prominent part and discuss the phenomena of life from the standpoint of what Madame Blavatsky called an "objective idealism." One or two extracts will show the scope of a remarkable book and one that we may hope will be widely read. Here, for example, is an explanation of the word "real" as applied to the material universe.

Gordon said, "Not at all. You are going through a stage when you find that you have always put a wrong meaning on the word real. Every one has to pass through this stage. When a man's reason first tells him that the real world is a mental phenomenon, his feelings revolt at the idea of life being only a dream. But then he notices that a thought-world of things and people that are not fleeting, but permanent, not erratic, but governed by fixed laws of cause and effect, is as full of responsibilities and interests as a world looked at in the common way. In fact, it does not alter our relation to the world one bit."

There is a baby in this remarkable family and naturally the infant consciousness comes in for a good deal of discussion.

MARY. "Do you mean you believe that Baby knew all about our world and was thinking things before his little body was born?"

JAMES. "You have reached the only conclusion consistent with reason, based upon experience. Any other conclusion would ascribe to all babies' minds, except those of idiots, such powers as we have no record of in the whole history of the world. That one mind should be able, unassisted, to translate a baby's thoughts about sensations into a connected system, inventing the ideas of three dimensions in space and one in time, is against all our experience. That all minds, excepting the idiot's, should do so is more than you can expect a reasoning person to believe."

MARY. "Really, James, you almost frighten me; but what is the use of bothering with all this?"

JAMES. "Only this, that every one who studies closely what a baby has to find out before it can communicate with us by signs, must agree that the only rational explanation is that our souls are immortal, and that with such other immortals as are not taking a share in working this world we have been watching events in the world, until we have each been allowed to make use of one of the puppets and to make it act upon the material world, and to play a part in it for good or ill; and after the first month or two our interest in the puppet becomes so absorbing as to blur, and make us forget, all the rest of what we knew before we took charge of the puppet, all the universal knowledge of the thought world, excepting the things that effect our puppet."

It seems that we are still in possession of all the divine powers of knowledge that we ever had but the possession of a "puppet" or body has so engrossed our thoughts that we have forgotten everything else. The man who first finds that he can work a bicycle or an aeroplane will not pay much attention to other things that he knows. He may retain what may be called a sub-conscious knowledge of them, but his new experiences will now absorb all his attention. And these new experiences take the form of what we call sensations and it is these sensations that we must learn to control.

James said, "I believe you are right. The difficulty is to get rid of sensations, and they are always with us in the operations of breathing, blood-circulation, and digestion. But your organs of sense do not work when your puppet is dead, or when it is under anaesthetics, or over-tired. In all these cases of

temporary sleep, it is the opinion of some philosophers—and I agree—that, having no sensations to distract your thoughts, you may be in contact with the universal thoughts of the world, just as you were before you were born. But the moment that active vitality returns to your puppet the sensations recall your power of using the puppet, and your keenness to enjoy the use of that power makes you think of nothing else."

That books of so competent an authorship should come in such numbers from publishing houses of the first rank seems to show that the world is actually moving and with a rapidity not always suspected.

There have been very few sympathetic and at the same time competent expositions of the teachings of Buddha, but "The Creed of Buddha" by Edmond Holmes (John Lane Company) seems to be of a quality that should satisfy the most fastidious. Mr. Holmes devotes his first chapter to a comparison of east and west and to the identity of the great faiths under their outer coverings. In chapters 3 and 4 we have "The Path of Life" and "The Teaching of Buddha" in which is shown the supreme virtues of self-control and the absurdities of supernaturalism. Perhaps the most remarkable chapter is on "The Bankruptcy of Western Thought," a strenuous indictment of the materialism of Europe and an appeal for attention to the spiritual thought of India. A single example will suffice to show the loftiness of view and clarity of diction that distinguish this book.

The soul, or inward life, alone is real. Eternity is a vital aspect of reality. Birthlessness and deathlessness are the temporal aspects of eternity. The present existence of the soul is not more certain than its pre-existence and its past existence: and these three—the past, the present and the future lives—are stages in an entirely natural process. * * * Issuing from the Universal Soul, it must eventually be reabsorbed into its divine source. Beginning its individualised career as a spiritual germ, it passes through innumerable lives on its way to the goal of spiritual maturity. The development of the germ soul takes the form of the gradual expansion of its consciousness and the gradual universalization of its life. As it nears its goal the chains of individuality relax hold upon it and at last—with the final extinction of egoism, with the final triumph of selflessness with the expansion of consciousness till it has become all-embracing—the sense of separateness entirely ceases and the soul finds its true self, or, in other words, becomes fully and clearly conscious of its oneness with the living whole.

Mr. Holmes has written a notable book and he has written it with a certain enthusiasm that implies realization as well as intellectual comprehension.

Another volume well worthy of notice is "Knowledge and Life" by William Arkwright (John Lane Company, $1.25 net). It contains eighteen essays of a wide scope and of nearly equal merit, most of them with a certain mystical touch that finds its culmination in the concluding essay on "The Tree of Life." There can be no due comprehension, says the author, for the spirit that is immature. All that we can do is to press along the path in the full certainty of the goal, but of the goal itself it is impossible to speak or write because it is so far beyond the normal experience.

Thus I came to perceive that neither the Buddha, nor the Christ, could tell the world that which he knew, any more than can the men of today who are with God, who are God—the men who have attained. For these perfect ones have entered into Reality, and they no longer belong to this hectic life-dream of ours, though they may outwardly conform to its usages. No one of experience has ever spoken, or ever will do so, for language is impotent to clothe the mystery; but the neophyte is only following a natural sequence in theorizing, then in dreaming—before he in his turn becomes silent. To-day, therefore, we can many of us guess—you can guess, I can guess—but we cannot apprehend, that the perception of unity may be the grace that is symbolized by the fruit of the Tree of Life.

It is impossible to suppose that such writings as this are without their effect or that the thought of the world can remain unchanged by presentations that appeal so strongly to our innate recognitions of truth.

Theosophists may well be excused for a certain satisfaction as they watch the scientific animosities that have been aroused by the discovery of the now famous Piltdown skull. That nature should have the effrontery to pit her facts against the theories of her interpreters is certainly discouraging. That she should show so callous an unconcern for dogmas whether ecclesiastical or scientific is nothing short of reprehensible. If nature herself may be accredited with human attributes we may suppose that she smiles ironically as she notes the "final conclusions" and the "ultimate verdicts" of which we prate so eternally and then quietly tosses into our midst that destructive explosive known as a new fact.

The Piltdown skull is a new fact because there seems to be no doubt that it belonged to a high civilization that must have existed at least one million years ago and that may be very much older. Its antiquity is shown by the geological strata in which it was found. The intelligence of its departed owner is proved by its conformation, for this is not the skull of a savage. Its possessor must have had an intelligence equal to ours, although possibly he himself would not have been flattered by the comparison. Professor Keith speaks of the logical and highly developed brain that this skull must once have contained, and of the great reasoning powers of which that brain must have been capable.

But scientific dogmas, like cats, have nine lives. They take a deal of killing. It is one of the "final conclusions" of science that mankind has ascended steadily from ape-like progenitors, and that the further back we go the more ape like are the characteristics. If the facts seem to oppose this theory then it is the facts and not the theories that must be changed, or denied, or suppressed, or at least hustled away out of sight where they can do no harm to modern omniscience. So Professor Smith Woodward set to work to reconstruct the Piltdown skull and to reclothe it with flesh in order that we might see how very ape-like we were in these early days. That the skull itself was not ape-like did not matter at all. It could be made ape-like by a proper manipulation of the flesh, and the error of nature could be compensated for in the laboratory. So the Professor set to work. Actually he did not need the skull at all, for he knew already that primitive man was necessarily a hairy and ferocious monster of repulsive aspect, and of a predatory nature that would put to shame even the most modern corporation. So he reconstructed the Piltdown skull after this type and proudly displayed it as an object lesson in "our glorious gains."

But it seems that Professor Keith would have nothing to do with the finished product and Professor Keith is by no means of the kind to be waved upon one side. Professor Keith said that the reconstruction was not in the least justified by the skull, that the skull was that of a highly developed man while the reconstruction displayed a sort of baboon. He went on to point out that Professor Woodward's imaginary man who had a skull like the one actually in evidence would have been unable to eat, or breathe, or talk, and that a human being under such grave disabilities was a rather large price to pay even for the support of a scientific theory. Of course it was all gravely unorthodox to allow such trivialities as eating and breathing to upset a definite conclusion as to the capacities of primitive man, and if this sort of thing is allowed to go on no one can say where it will lead. The ark of the materialistic covenant will be in danger and all sorts of heterodoxies and heresies with no better basis than mere facts will become current. The wordy war over the Piltdown skull is still in progress, and without any undue concern as to its settlement we may note the salient fact that the skull of a highly developed man has been discovered in geological formations that prove it to be at least a million years old and perhaps very much more than a million.

The attack upon a British column in Somaliland gave rise to a question in the House of Commons as to the disposition of certain military forces in Africa. The secretary for the colonies replied to the effect that the reports received by him were in every way satisfactory but that he pre-

ferred not to state its contents or to give any information as to the whereabouts of the Camel Corps. Experience had shown that any particulars that he might give to the House would be know almost instantly by the Mad Mullah in the wilds of Africa and that it could be carried to the "utmost corners of the earth" with great rapidity.

Experience has indeed shown exactly this thing. When a British force had been destroyed by Zulus at Isandula in South Africa if was a matter of common knowledge to the Kaffirs of Cape Town some hours before the receipt of the official telegrams. It has been proved by experience again and again that savage peoples have means of communication of which we know nothing and that they are much more rapid than the telegraph. It is possible that these aborigines have a knowledge of telepathy greater than our own? Is it possible that anyone can know more of anything than ourselves?

It may be well to postpone our comments on Sir Oliver Lodge's address to the British Association until the leisurely mail shall have brought the full accounts. But it seems evident that the learned President of the Association spoke out manfully for a continuity of life that is not dependent upon the material vehicle in which that life happens to find itself. Life, said the President in effect, continues after the disappearance of the body.

Comment, as has been said, must await the full reports, but in the meantime we may draw attention to the first issue of this magazine in November, 1912. The issue of that date drew attention to the previous meeting of the British Association and to the presidential speech of Dr. Schaefer, a speech marked by the crudest materialism, but that none the less contained an admission of inability to draw a line between the organic and the inorganic. It is now worth while to draw attention to the concluding paragraph of the comment upon that speech that appeared in "Theosophy." It is as follows:—

> We have at least the consolation of foreseeing some future scientific assembly in which the universality of life and of consciousness will be as placidly and unapologetically assumed as Dr. Schaefer now assumes the disappearance of the line between the organic and the inorganic.

It may be that Sir Oliver Lodge has not gone quite so far as this. Of this we shall know presently. But the prediction has already come very close to its verification. A President of the British Association and the foremost scientist of his day has definitely receded from the ultra-materialism of the age. He has publicly avowed his belief in the continuity of life and in its individual persistence beyond the death of the body.

The Secret Doctrine is the accumulated Wisdom of the Ages. It is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another of the teachings of higher and exalted Beings, who watched over the childhood of Humanity: that is to say, men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree.

I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.

—H. P. Blavatsky.

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form,—this is the Eternal, THAT THOU ART; become it in the Self.

—The Crest Jewel of Wisdom.—201-207.